

atonement, of limitation in the Divine intent of the provisions of redemption to the circle of the elect.

(d.) Nor the dogma of the damnation of the unbaptized and reprobate (non-elect infants.)

(e.) Nor the dogma that God ordained the existence of sin and the everlasting perdition of a part of mankind in order to enhance the happiness of the rest and the glory of His name.

(f.) Nor the dogma that man must believe a mass of metaphysical propositions on pain of everlasting perdition.

Many of these theories are sufficiently dreadful to make us shudder and recoil if coolly presented in plainest English, but when served up in lurid rhetoric, they are well adapted to inflame our minds with righteous indignation against men who could take delight in dishonoring the Deity by conjuring up such infernal conceptions of His character, and if by any sort of logical and theological juggling they can be associated with any doctrine that it is desired to damn, then its damnation is assured.

The question that underlies the hated dogmas that are held up for our execration is not whether the Creator of the universe is a universal Father, but whether He is a God at all that is worthy of homage; a God of wisdom and goodness and justice and truth and love. If the dogmas named be dreadful, and if the things alleged by them are outrageously unjust and cruel, then it is incredible that God, as God should do them, regardless altogether of any relation of Fatherhood. "Shall not the judge of all the earth do right?" That is the question that the Universalist asks, and that should be sufficient to settle dogmas.

4. The denial of the doctrine of the universal Fatherhood is not a denial of the common brotherhood of man. There is a kind of kinship among the creatures below us, and there is many a beautiful recognition of it in kindly offices among themselves. And there is a nobler kinship among members of the human family in that there is a nobler nature. That we are all the children of a common human father is asserted by revelation and conceded by scientists. The unity of the human race is scarcely doubted by a single scientist of any repute. "God hath made of one blood all nations to dwell on all the face of the earth." As the children of Adam we are bound to each other by ties which we cannot annul, however much we may disregard them. True, it is quite possible for one with a sarcastic faculty to declare that this bond is quite too frail to hold, seeing that we would

seem to be under no special obligation to this reputed father Adam for having entailed upon his posterity such an incalculable load of misery. It is comparatively safe at least for a person to pour vitrolic contempt upon his grave, seeing he has been a good while dead. But such defamation of his memory only demonstrates the truth of Shakespeare's saying, "How sharper than a serpent's tooth is a thankless child," and it may be gravely questioned whether any ungrateful son of his would have made a better record if he had stood in Adam's place and been exposed to his temptation.

I grant you that the fraternal bond that links us to each other by linking us to Adam, is all too weak to stand the strain of such a world as we live in; and hence, the first man born into it became presently a fratricide, and that was the beginning of a fratricidal strife that has stained with blood every page of human history. God meant we should dwell in love and that society should have the solidarity of which we hear so much and see so little.

Some of us have seen an ingenious chemical toy known as Prince Rupert's drop, a congealed tear of glass terminating in a slender filament. Break that, and at once under your very eyes it flies into impalpable powder. And it is of this that Butler wrote in *Hudibras*:

"Honor is like that glassy bubble
That gives philosophers such trouble.
The least part cracked the whole doth fly,
And wits are cracked to find out why."

And humanity is like that. The bond of brotherhood is broken, and men have become a race of Ishmaelites, "and every man's hand is against his brother." This is testified unto not only by the atrocities of barbaric tribes, but by all the frauds, and cheateries, and strifes, and jealousies, and murders, that make even the foremost capitals of civilization perilous places to live in.

It is insisted that to give vitality and virtue to human brotherhood, it is absolutely essential that men should recognize their higher relationship to God Almighty as the universal Father. But how utterly impotent would be any such appeal to unregenerate man when carnal minds are at enmity to God, if they ever do Him the honor to think of Him at all. It is utterly futile to attempt to inject into the minds of the ungodly, considerations that must be utterly devoid of weight, save in the case of those whose loyal hearts do lovingly recognize His rightful claims. Grant that the fraternal bond is all too weak; it was just because of this that God in tender love interposes a new and vitalizing element, that in so far forth as it permeates society, is destined to furnish it a foundation solid as the "Rock of Ages," and to convert this earthly pandemonium into a celestial Paradise.

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"HALT"—AMEN!

GEO. A. COPP.

The editorial in *EVANGELIST* calling for a "Halt" has the true ring of a new creature in Christ Jesus. When the Brethren church was organized and practically the only cause that brought on the division, was the dress question, and all else apparently the progressive agreed to as right, and not only as right but established as right. There were no such things as festivals, entertainments and all the wild methods to squeeze money out of the world and church for holy purposes. I have no use for a man or woman who is forever finding fault in state, church, or home, but on the other hand the man or woman who is too stupid to see a fault, or if it be seen and one has not the manliness and courage to condemn it, this is just as mean as the fault finder.

In this fast age it takes a great deal of manliness to reprove and rebuke especially when the world is wild after money, and the church too, has caught much of this wildness, but brakemen are as necessary as firemen, and the brake as necessary as the throttle. I know that one is pretty certain of being laughed at for opposing fast methods, but if we look up the saints from the creation of the world down we will find, I think, that many of them were laughed at and even scorned at, for calling halts. Noah, Lot, Daniel, Moses, David and our blessed Lord and his apostles and the martyrs were all looked upon as not being up with the times. I am willing to take more than my share of censure and persecution, even among my own brethren, if by that means the truth may be brought out more prominently and forcibly. The cross of Christ must be held up at all costs. The pure word of God must be kept free from adulteration, and those who are the special exponents of it are expected to see that this is done. Many try to prove their case, or justify themselves in advocating festivals and entertainments and other worldliness by measuring themselves by the acts of others. But God's word says, "They that compare themselves among themselves, and measure themselves by themselves are not wise." II Cor. 10:12. Hence we conclude that they are foolish and the foolish are not classed as God's children. The word of God is the Golden Rule to measure every act, church, man and woman by. Festivals are all classed as worldly, and all else that has only an entertaining character about it, or selfishness in it, is with as much distinctness and force classed as worldly. You will find as a rule, I think, that those who closely study the word o